

BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 53, Autumn 2016

"Defeating Tyranny in the Realm of Thought"

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Śrīla Prabhupāda Has No Successor



Also in this issue:

Sticking with Śrīla Prabhupāda's Books

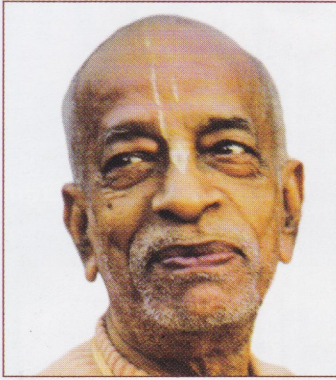
GBC Admits IRM Guidance Required

Changing Śrīla Prabhupāda's Words

Deluded or Cheaters?



ISKCON Revival Movement



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Published quarterly

Founded under the inspiration of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda, Founder-Ācārya, International Society for Krishna Consciousness (ISKCON)

Editor: Krishnakant

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Deception, Not Delusion

Welcome to Issue 53 of *Back To Prabhupāda* (BTP).

Consider a person who has recently taken up Krishna consciousness. One of the first books he may read is the *Bhagavad-gītā As It Is*, since Śrīla Prabhupāda describes it as being the "ABCD" (Śrīla Prabhupāda Lecture, 27/2/73). At the outset, he reads:

"Therefore, the conclusion is that a spiritual master who is one hundred percent Kṛṣṇa conscious is the bona fide spiritual master" (Bg., 2.8)

Then, just two chapters later:

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (Bg., 4.34)

Thus, he knows that he needs to seek out a 100% Krishna conscious, self-realised guru. He also accepts that Śrīla Prabhupāda is such a person, otherwise he would not be reading and accepting Śrīla Prabhupāda's words as the absolute truth. Nor does he read anywhere that Śrīla Prabhupāda has stopped continuing to function as such a 100% Krishna conscious, self-realised guru. On the contrary, by reading Śrīla Prabhupāda's words, he is already letting Śrīla Prabhupāda "impart knowledge" to him, just as the verse quoted above advises. Yet, somehow he may end up partic-

ipating in the guru hoax, and accept someone *else* as a guru. Further, such a guru, by their own admission, may not even be a 100% Krishna conscious, self-realised person – in direct contradiction of what he has read. Why then does such participation happen?

1) Deliberate ignorance: It's possible that, actually, the person has not even read and carefully studied Śrīla Prabhupāda's words to begin with, as they are not interested in philosophy. Instead, they only got involved with ISKCON for non-spiritual benefits, such as: getting a visa for a more materially advanced country; escapism; "society, friendship and love", and so on.

2) Deliberate participation: They have studied Śrīla Prabhupāda's words carefully and are fully aware of the philosophy, but still prefer to ignore it because these non-spiritual benefits are more important to them.

3) Gets conned: The person does sincerely want to follow Śrīla Prabhupāda but puts their faith and trust in "senior leaders" to explain the philosophy, who then mislead them with word-jugglery and false, self-serving arguments.

We have met all of these types of persons in our preaching work. The last category is the main type of person that the IRM is able to help, as we are exposing how they are being misled. However, isn't it too harsh to claim that ISKCON's leaders are actively behaving as con men?

Let us consider the participation of the ISKCON gurus themselves in the guru hoax, and the possibilities for how it is done.

1) Mistaken: The guru hoaxer is deluded, and thinks that Śrīla Prabhupāda ordered him to become a *dikṣā* guru successor.

2) Cheating: The guru hoaxer knows full well that he is neither authorised nor qualified, but pretends otherwise to con and deceive others.

In this issue, there are a number of articles which demonstrate that, rather than being honestly mistaken, deliberate cheating is going on: false philosophy is presented when it is known to be false; words are deliberately changed and added; those presenting philosophy that is known to be false are promoted as being bona fide – with all these cheating shenanigans being done specifically in aid of the guru hoax. Śrīla Prabhupāda orders:

"I am very glad that you are challenging all of these so called swamis and gurus. [...] We must take advantage of every opportunity to defeat these rascals and drive them away"

(Śrīla Prabhupāda Letter, 30/11/71)

Given the rascality of deception we have uncovered, it is clear that ISKCON's guru hoaxers are also "so-called swamis and gurus" who are "rascals", and thus this order is just as applicable to them.

Thank you and Hare Krishna.
In Śrīla Prabhupāda's service,
Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A.C. Bhaktivedānta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Krishna Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order*—see back page to order your free copy.

Sticking with Śrīla Prabhupāda's Books

In BTP 51, we documented how Śrīla Prabhupāda's translation of, and commentary on, the *Śrīmad-Bhāgavatam* had been unauthorisedly completed in illusion (please see "The Unauthorised Cantos"). However, here we will see that Śrīla Prabhupāda's *Śrīmad-Bhāgavatam* itself is now being undermined.

Already perfect

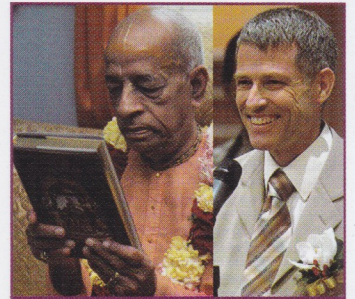
these books convey, in a superb manner, the message of the *Bhāgavatam*."

(Department of Sanskrit and Indian Studies, Harvard University)

Thus, it is an established fact that Śrīla Prabhupāda's *Bhāgavatam* was not considered in any way lacking in either being accessible to Westerners or meaningful to scholars, nor did Śrīla Prabhupāda himself state that his *Bhā-*

Bhāgavatam needing to be made more "accessible and meaningful" are not supported by Śrīla Prabhupāda. Thus, it is KRKS who has decided that Śrīla Prabhupāda's *Bhāgavatam* is not accessible or meaningful enough, and that his translations and commentary are required to achieve this.

Continuing assault



KRKS (right): Trying to surpass Śrīla Prabhupāda

ous of Lord Śiva, who is the best among the gentle?"

(SB, 4.2.1)

KRKS: "In the Mandara valley"

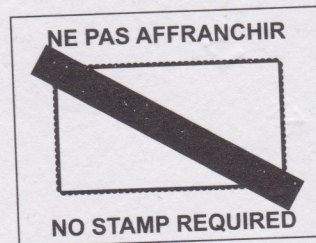
Śrīla Prabhupāda: "In the valley of Mandara Hill"

(SB, 7.3.2)

As can be seen, these translations do not in any way make the text more accessible or meaningful. Śrīla Prabhupāda's translations are already wonderfully clear, accessible and meaningful. Rather, these changes are completely needless, adding nothing, and thus made only for the sake of allowing KRKS to give his own translations. Hence, these unnecessary translations serve no purpose other than to enable KRKS to promote himself at the expense of Śrīla Prabhupāda and his books.

Conclusion

Therefore, there is no deficiency in Śrīla Prabhupāda's translations and commentaries. Hence, there is no need for anyone to write competing alternative books, or books that claim to "improve" on Śrīla Prabhupāda's books. Nor are such activities authorised by Śrīla Prabhupāda. Such unauthorised activities are therefore a direct attempt to try to surpass Śrīla Prabhupāda – which can only be the result of a desire to compete with Śrīla Prabhupāda due to envy of him and his stunning literary achievements. Because there is no legitimate reason for these activities when Śrīla Prabhupāda's books are already perfect and complete.



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"It has been my great pleasure recently to have read the *Śrīmad-Bhāgavatam* in the superb edition authorized by A.C. Bhaktivedanta Swami Prabhupāda [...] I am sure this monumental work will go far to bring the sublime message of the *Bhāgavatam* to numerous Westerners who would otherwise miss this opportunity."

(Professor of Sanskrit, Columbia University)

"For those who have no access to the Sanskrit language,

we already have a faithful translation and detailed analysis of the *Bhāgavata Purāṇa* – it's called the *Śrīmad-Bhāgavatam* by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. But, KRKS does not believe that Śrīla Prabhupāda's *Bhāgavatam* is good enough for either the lay or academic readership, for his website states that his own edition:

"makes a central Hindu masterpiece more accessible to English-speaking audiences and more meaningful to scholars of Hindu literature, philosophy, and religion."

However, as already noted in the last section, these self-serving claims made by KRKS about the

the *Śrīmad-Bhāgavatam*. Here are some examples of KRKS's translations compared with Śrīla Prabhupāda's translations, taken from KRKS's *The Bhāgavata Purāṇa: Selected Readings*:

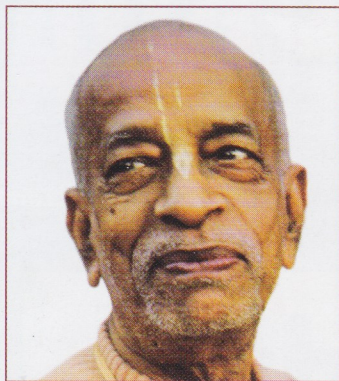
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Śrīla Prabhupāda: "O Kṛṣṇa, I offer my obeisances unto You because You are the original personality"

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KRKS: "Why did Dakṣa, so affectionate toward his daughters, display contempt for that best among the virtuous, Shiva [...]?"

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☐ **Yes, I would like ISKCON run as Srila Prabhupada desired**

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Already perfect

When Śrīla Prabhupāda had published only the first canto of his *Śrīmad-Bhāgavatam*, he had written:

"My translation of the Śrīmad-Bhagavatam (published in three volume first canto) is recognized by the Government of India both central and the states. Here in America also the same publication is approved by the State Library of Congress in Washington, New York Public Library, the Philadelphia University and many other institutions."

(Śrīla Prabhupāda Letter, 30/4/66)

So, even before he had founded ISKCON, Śrīla Prabhupāda's translation of the first canto had already been recognized by the Indian government and several academic institutions. While completing his translation of the *Bhāgavatam*, Śrīla Prabhupāda received a number of scholarly reviews praising his work, such as the following:

"It has been my great pleasure recently to have read the Śrīmad-Bhāgavatam in the superb edition authorized by A.C. Bhaktivedanta Swami Prabhupāda [...] I am sure this monumental work will go far to bring the sublime message of the Bhāgavatam to numerous Westerners who would otherwise miss this opportunity."

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Trying to surpass

However, HH Krishna Kṣetra Swami ("KRKS") – a GBC-elected 'as-good-as-God' ISKCON guru – does not agree. He has recently published a book called *The Bhāgavata Purāṇa: Selected Readings*. The book is described on KRKS's website as an **"annotated translation and detailed analysis [...]** **Key selections from the Bhāgavata Purāṇa are faithfully translated, while all remaining sections of the Purāṇa are concisely summarized"**. What may have escaped KRKS's attention is that we *already have* a faithful translation and detailed analysis of the *Bhāgavata Purāṇa* – it's called the *Śrīmad-Bhāgavatam* by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. But, KRKS does not believe that Śrīla Prabhupāda's *Bhāgavatam* is good enough for either the lay or academic readership, for his website states that his own edition:

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Continuing assault

KRKS's book continues the assault on Śrīla Prabhupāda's literary legacy by ISKCON's leadership, who attempt to replace both Śrīla Prabhupāda (as ISKCON's *dikṣā* guru) and his literary contributions. For example, we earlier highlighted another 'as-good-as-God' ISKCON guru, HH Hridayānanda Dāsa Goswami ("HD"), claiming that he has needed to produce his own translation of, and commentary on, the *Bhagavad-gītā*, even though Śrīla Prabhupāda's *Bhagavad-gītā As It Is* already exists (see "Śrīla Prabhupāda's Transcendental Position", BTP 40 and "Trying to Become More Than One's Guru", BTP 42).

Similarly, KRKS insists on using his own translations rather than Śrīla Prabhupāda's perfect and realized translations of the *Śrīmad-Bhāgavatam*. Here are some examples of KRKS's translations compared with Śrīla Prabhupāda's translations, taken from KRKS's *The Bhāgavata Purāṇa: Selected Readings*:

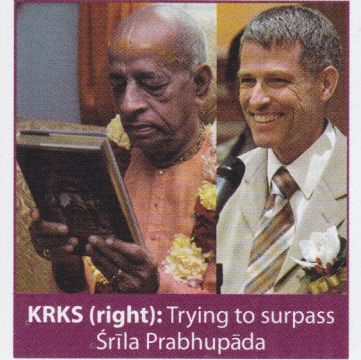
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Misunderstanding or Plain Cheating?

In previous issues we have often mentioned the concept of the “cheaters and the cheated” while referring to ISKCON’s guru hoax:

“the entire human society has become an assembly of cheaters and cheated.”

(SB, 4.26.6)

However, it has been argued that although there may indeed be a guru hoax in ISKCON, its leaders are trying their best to sincerely serve Śrīla Prabhupāda correctly, but are simply misguided, having just misunderstood what Śrīla Prabhupāda wants. Thus, one cannot claim that they are deliberately trying to cheat. After all, one cannot know what is in their hearts, it is argued. However, since we *can* know what they do and say, we can investigate whether they have merely misunderstood or are actually cheating.

Understands correctly

When asked a question about the process for connecting with a *dikṣa* guru who is not physically present, GBC-elected ISKCON *dikṣa* guru **HG Sankarshan Dāsa** (“SAD”) answered:

“The connection with the spiritual master begins with hearing: hearing his lectures and reading his writings (a silent form of hearing). The next step is following his instructions. There are two ways in which the spiritual master is present:

- 1.) *Vapuh*: his physical form
- 2.) *Vāṇi*: his vibrational presence (his teachings).

Of the two, *vāṇi* is more important [...] So to connect with the spiritual master you must immerse yourself as deeply as possible in hearing his lectures, reading his writings, and following his instructions. This is the key. It is more important than personally meeting him.”

(SAD, “Thought for the Day”, 26/8/16)

The above answer is correct,

as Śrīla Prabhupāda taught this in regards to himself:

“So although a physical body is not present, the vibration should be accepted as the presence of the spiritual master, vibration. What we have heard from the spiritual master, that is living.”

(Śrīla Prabhupāda Lecture, 13/1/69)

“The eternal bond between disciple and spiritual master begins from the first day he hears.”

(Śrīla Prabhupāda Letter, 4/9/72)

“These are not ordinary books. It is recorded chanting. Anyone who reads, he is hearing.”

(Śrīla Prabhupāda Letter, 19/10/74)

Self-serving concoction

Hence, we know for a fact that:

a) SAD does know the correct philosophy in regards to how one connects with the *dikṣa* guru, and that the guru does not need to be physically present in order to be able to connect to him.

b) SAD therefore knows that what he has said means that one can still connect with Śrīla Prabhupāda, regardless of Śrīla Prabhupāda’s physical departure.

However, when it comes to giving an excuse as to why *he* must be accepted as guru rather than Śrīla Prabhupāda, SAD concocts the opposite explanation:

“If we are to obey Krishna’s instructions, we must be able to inquire from the spiritual (master) and hear the answers he gives us. To directly communicate in this way with a physically departed spiritual master is not possible for one is still under the influence of the material nature. [...] The guru therefore needs to be physically present to directly answer the questions of his disciples. [...] One does not need to be spiritually disadvantaged by the physical disappearance of a great spiritual master, such as ISKCON

Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, thinking that now there is no more opportunity for spiritual progress. All one has to do is find a sincere disciple of Śrīla Prabhupāda and fully take shelter of him.”

(SAD, “Is a Living Guru Required?; ‘Ultimate Self Realization’)

SAD states that one must have a physically present *dikṣa* guru, i.e. someone such as himself, now that Śrīla Prabhupāda has physically disappeared. Yet, in the answer given previously, SAD had correctly made it clear that “*vāṇi* is more important”, and the “key” is to “immerse” oneself in “hearing and reading” rather than “personally meeting” the guru. Which would mean that a “living”, physically present guru is **not** essential.

Case study 2

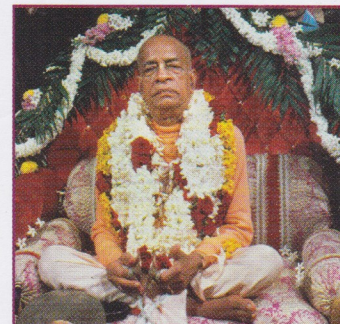
Another example is **HH Bhakti Vikāsa Swami** (“BVKS”). He recently stated:

“He’s written to me about a disciple of Gaura Govinda Mahārāja [...] Then, going on, ‘you need someone to explain Prabhupāda because you can’t understand him. You need a living guru to go back to Godhead’. Well, then his guru has already passed away so you can’t go back to Godhead in that case. Is it? If he’s a Gaura Govinda Mahārāja disciple and he says you need a living guru, then his guru already passed away. So what’s he going to do? You have to take initiation from a guru who’s younger than you! Then you’ve got a better chance that he’ll die after you. This is a funny philosophy.”

(BVKS Podcast, “Do we need to have a Living Guru?”, 20/10/16)

BVKS correctly exposes the foolishness of the “funny living guru” philosophy.

Yet, when it comes to promoting *himself* as a “living” guru sub-



Śrīla Prabhupāda: Cheaters deliberately usurping his position

stitute for Śrīla Prabhupāda, he will state the opposite. For example, he gave a lecture devoted specifically to claiming that accepting Śrīla Prabhupāda as the guru is wrong (and that instead one must accept a “living” guru such as BVKS), in which he offered desperate arguments such as this to justify the need for a “living” guru:

“You won’t find in any śāstra that you should turn your cell-phone off before you come to a satsang. Who’s gonna tell you [...] For that you need a guru.”

(BVKS Lecture, “A Reply to Ritvikism”, 2/9/09)

Conclusion

Thus, the guru hoaxers who have usurped Śrīla Prabhupāda’s position know the correct philosophy. Indeed, they will even preach this philosophy if it is in relation to themselves or to try and defeat a competing guru. They therefore accept that Śrīla Prabhupāda’s physical disappearance is no bar to continuing to connect to him and accept him as the *dikṣa* guru. But when it comes to supporting the usurpation of Śrīla Prabhupāda by themselves, they will concoct an opposite theory. Therefore, there is no ignorance or misunderstanding at play here. Rather, this is straightforward naked cheating, motivated by the desire to, as Śrīla Prabhupāda stated, **“kill my guru and I become guru”** (Śrīla Prabhupāda Conversation, 16/8/76).

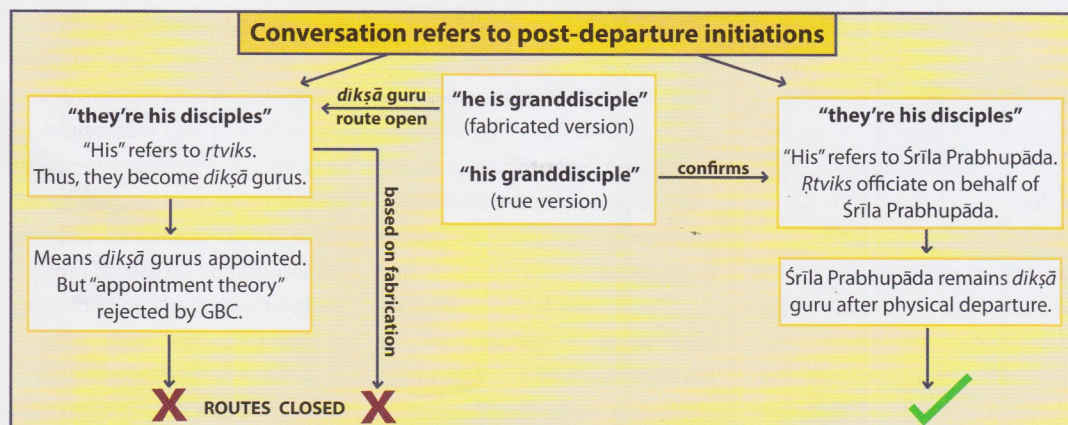
Changing Śrīla Prabhubāda's Words

In last issue's article "Zonal Ācārya Hoax Revival Continues!", we revealed that the words "his granddisciple" – spoken by Śrīla Prabhubāda in a room conversation on May 28th, 1977 – had been changed to: "he is granddisciple". Hearing the recording of the words in question, which we uploaded, proves that it is not possible to hear one word – "his" – as two separate words – "he is" – by "mistake". Hence, the error in the transcription was *deliberate*, thus providing another example of cheating, as discussed in the previous article. To deliberately change the words of the Ācārya, Śrīla Prabhubāda, is a very serious deviation. Yet, as will be seen, it was done because just one word in this conversation causes the guru hoax to collapse.

The root

On July 9th, 1977, Śrīla Prabhubāda appointed 11 persons to initiate on his behalf as "ṛtviks" or representatives. This is not disputed. However, it is claimed that these 11 ṛtviks were authorised to become *dikṣā* gurus as soon as Śrīla Prabhubāda physically departed. The current ISKCON guru system is an expansion of these 11 ṛtviks having become *dikṣā* gurus, and therefore it is essential for the guru hoax that it is established that these 11 ṛtviks were authorised to become *dikṣā* gurus.

As the May 28th, 1977 conversation is alone used to claim this *dikṣā* guru authorisation for these 11 ṛtviks, the exact words used in the conversation are therefore crucial for the guru hoaxers. They also have to accept that the conversation speaks of how these ṛtviks will function *after* Śrīla Prabhubāda physically departs. Otherwise, the assertion that this conversation refers to these same ṛtviks becoming *dikṣā* gurus *after* Śrīla Prabhubāda physically departs does not even arise.



Fabricated route

The key to claiming that these 11 ṛtviks should have become *dikṣā* gurus depends on the meaning of the word "his" underlined:

Tamāla Kṛṣṇa: "No, he's asking that these ṛtvik-ācāryas, they're officiating, giving *dikṣā*. Their... The people who they give *dikṣā* to, whose disciple are they?"

Śrīla Prabhubāda: "They're his disciple."

If the "his" here refers to the ṛtviks, then one can claim that Śrīla Prabhubāda is stating that they are to act as *dikṣā* gurus as they will have their own disciples. However, Śrīla Prabhubāda continues:

"They're his disciple ... who is initiating ... his granddisciple."

Śrīla Prabhubāda uses the same "his" twice in the space of five words, thus referring to the same person. The second use of "his" in "his granddisciple" by definition can only refer to Śrīla Prabhubāda, as only he, and not the ṛtviks, could possibly have a granddisciple. Hence, the first "his" in "they're his disciple" also must refer to Śrīla Prabhubāda. Śrīla Prabhubāda is therefore referring to himself both times in the third person, and is stating that the disciples created by the action of the ṛtviks will actually belong to *him*, not the ṛtviks.

Śrīla Prabhubāda also states that "his granddisciple" would *only* emerge if and when he gives the "order" for one to become a *dikṣā*

guru, for he continues:

"his granddisciple...when I order you become guru, he becomes regular guru."

An order, which as just shown, is not given in this conversation. Nor is there any record of this order ever having been given – please see the next article. Hence, with the "his" in "they're his disciple" referring to Śrīla Prabhubāda, and not the ṛtviks, just this one change has a double-effect. One, it cuts off the route for the ṛtviks to be *dikṣā* gurus, as the disciples do not belong to them. And two, as the disciples belong to Śrīla Prabhubāda, and it is accepted that this conversation refers to what happens after Śrīla Prabhubāda physically departs, it would mean that Śrīla Prabhubāda remains the *dikṣā* guru *after* he physically departs. Hence the essential need for the fabrication of "his granddisciple" to "he is granddisciple", to eliminate this confirmatory evidence.

The appointment route

However, even if we accept this fabrication, it still gets defeated by the GBC itself! For if this conversation refers to the ṛtviks acting as *dikṣā* gurus, then it would mean that the 11 ṛtviks had been **appointed** as *dikṣā* gurus. Because they were appointed as ṛtviks, and Śrīla Prabhubāda would be stating that these appointed ṛtviks should also act as *dikṣā* gurus. Thus, 11 men would have been

appointed to act **both** as ṛtviks and *dikṣā* gurus.

But in 1980, **HH Tamāla Kṛṣṇa Goswami**, one of the 11 appointed as ṛtviks, confessed that they had **not** been appointed as *dikṣā* gurus, and this confession was later accepted as the truth by the GBC and printed in their journal:

"Actually, Prabhubāda never appointed any gurus. [...] He appointed eleven ṛtviks. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of ṛtviks as the appointment of gurus."

(Tamāla Kṛṣṇa Goswami, 3/12/80, quoted in *ISKCON Journal*, 1990, GBC Executive Committee)

Thus, the GBC has to reject that the "his" in "they're his disciples" could refer to the ṛtviks, as then they would have also been appointed as *dikṣā* gurus, which the GBC has rejected.

Conclusion

Śrīla Prabhubāda's words were deliberately changed by both the BBT in the "Conversations Books", and the Bhaktivedanta Archives in the Bhaktivedanta Vedabase ("Folio"). Thus, they are clearly biased if the matter concerns the guru hoax. However, as demonstrated, either with or without this fabrication, the guru hoax still collapses – as summarised in the diagram above.

ISKCON Caught Doctoring Academic Paper

Continuing the theme of our previous two articles, below we reveal yet another example of deliberate cheating being used to advance the guru hoax.

Academic commissioned

"ISKCON50" is an official ISKCON GBC body, established to coordinate the global activities of ISKCON in their celebration of the movement's 50th anniversary. They commissioned an academic, Dr. Angela Burt, to write a paper on the history of the movement, which would be published in its 50th anniversary magazine. Dr. Burt is a Postdoctoral Fellow at the Oxford Centre for Hindu Studies (OCHS). Dr. Burt's paper, in giving a chronological account of what happened in ISKCON, states:

"Additionally, eleven of his most senior disciples assume the role of guru in ISKCON, so that new members could have the benefit of a living guru. In the mid 1980s, after much debate about who was qualified to be a guru in ISKCON, more disciples were added to the list of those who were qualified to give spiritual guidance to new members."

(Ref: Burt, Angela R., 2016, *The History of ISKCON*)

The paper states:

- 1) 11 people did assume the role of guru;
- 2) The rationalisation for this act was the belief that new members needed a "living guru";
- 3) The number of gurus was expanded after internal debate.

Thus, the paper states that the ISKCON guru system came about due to deciding that "living gurus" are necessary and internal debate – rather than Śrīla Prabhupāda actually authorising it.

Cheating occurs

Due to the fact that the paper correctly portrayed ISKCON's guru system as not authorised

by Śrīla Prabhupāda, it therefore got doctored. To give the appearance of ISKCON's guru system being authorised by Śrīla Prabhupāda, a key sentence in the paper was changed with the addition of a made-up statement, as underlined below:

"This ensured that his mission would continue even in his absence. Additionally, in accordance with Prabhupāda's wishes, 11 of his most senior disciples assumed the role of guru in ISKCON, so that new members could have the benefit of a living guru."

Note the massive shift from 11 disciples simply assuming the role of ISKCON guru, as originally stated in the paper, to 11 disciples assuming the role of ISKCON guru due to it now supposedly being "in accordance with Prabhupāda's wishes"! The only reason to engage in such blatant doctoring is if one is specifically seeking to advance the agenda of justifying ISKCON's guru system.

We are able to expose this blatant doctoring because the paper was first uploaded by the author in its original form to www.academia.edu, which is a website for the sharing of academic papers.

Living guru lie

Not only is part of the paper that ISKCON50 published doctored, but the statement added in the doctoring is also fabricated since the "11" did *not* assume the role of guru due to "Prabhupāda's wishes"! The fabricated statement claims that Śrīla Prabhupāda's "wishes" were that the "11" assume the role of guru **"so that new members could have the benefit of a living guru."** But there is **no** statement about the need for "living gurus" from Śrīla Prabhupāda. Rather, the only time Śrīla Prabhupāda even references the concept of a "living" guru, he

condemns the idea:

Śrīla Prabhupāda: "As soon as you read Bible, that means you are following the instruction of Lord Jesus Christ, that means you are following spiritual master. So where is the opportunity of being without spiritual master?"

Madhudviṣa: "I was referring to a living spiritual master."

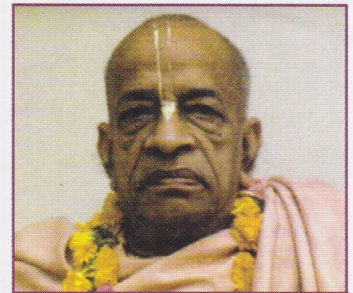
Śrīla Prabhupāda: "Spiritual master is not the question of... Spiritual master is eternal. Spiritual master is eternal. So your question is without spiritual master. Without spiritual master you cannot be, at any stage of your life. You may accept this spiritual master or that spiritual master. That is a different thing. But you have to accept. As you say that "by reading Bible," when you read Bible that means you are following the spiritual master represented by some priest or some clergyman in the line of Lord Jesus Christ."

(Śrīla Prabhupāda Lecture, 2/10/68, emphases added)

Śrīla Prabhupāda counters the proposition that one requires a "living" guru by stating that just by reading and following the teachings of the guru, one *always* has the necessary guru. Thus, everyone in ISKCON, by reading Śrīla Prabhupāda's books and following his instructions, would also already have a guru and therefore would not need another "living" one. Please see the article on page 4 for further quotes from Śrīla Prabhupāda confirming this.

No order at all

Nor did Śrīla Prabhupāda ask the "11" to become *dikṣā* gurus, for *any* reason, as there is no order from Śrīla Prabhupāda asking the "11" to become *dikṣā* gurus, period. Even ISKCON's leadership agrees. In a recent book, which no less than 17 GBC members and gurus "helped write" (according to its Acknowledgements section), and which was endorsed



Śrīla Prabhupāda:
The only "living" guru required

with a Foreword by a GBC member, it states (emphases added):

"In July 1977, he (Śrīla Prabhupāda) lists eleven names of disciples [...] The letter does not appoint the eleven as gurus, it merely appoints them as continental representatives. [...] by November the only selection that vaguely resembled anything like that was the choosing of eleven to act as continental representatives in the matter of initiation. [...] It was a simple assumption to make that Śrīla Prabhupāda's passing automatically promoted those eleven into the role of guru."

(*The Guru & Disciple Book*)

Thus, the 11 were only ordered to be "continental representatives" (*rtviks*), but became gurus only due to "assumption" rather than authorisation.

Conclusion

This episode has proven that ISKCON will go to any lengths to cheat and prop up their guru hoax, even to the extent of doctoring their own paper! Two of the goals of ISKCON50 were **"to close the gap between reality and perception"** and **"to disseminate educational material that will enhance the understanding of ISKCON"**. All that this episode has done is widen the gap between **reality** (no gurus appointed by Śrīla Prabhupāda) and **fiction** (11 gurus appointed), and to disseminate **misleading educational material** that will **confuse the understanding of ISKCON**.

Śrīla Prabhupāda Has No Successor

In the last issue we presented a simple test to determine whether or not Śrīla Prabhupāda actually ordered successor *dikṣā* gurus (see “The Simple Test for *Dikṣā* Guru Succession”). This test involves checking if Śrīla Prabhupāda actually stated that he would give up acting as ISKCON’s *dikṣā* guru. If one applies this test, it will be seen that Śrīla Prabhupāda never stated that he would give up acting as ISKCON’s *dikṣā* guru. Thus, he did not order any *dikṣā* guru successors, and hence remains ISKCON’s *dikṣā* guru. To illustrate this, we analyse two quotes which have often been claimed as evidence that Śrīla Prabhupāda is directly saying that he will give up acting as ISKCON’s *dikṣā* guru.

Retire completely?

“You become all *ācārya*. I retire completely.”

(Śrīla Prabhupāda, Room conversation, 22/4/77)

On the surface, this quote appears to satisfy the test. Śrīla Prabhupāda appears to directly speak of giving up acting as ISKCON’s *dikṣā* guru by saying “I retire completely”, right after stating he wants all his disciples to become “*ācārya*”. However, as we have demonstrated many times in *BTP*, when you look at the full quote, the reality is very different:

Tamāla Kṛṣṇa: “Well, I have studied myself and all of your disciples, and it’s clear fact that we are all conditioned souls, so we cannot be guru. Maybe one day it may be possible...”

Śrīla Prabhupāda: “Hmm.”

Tamāla Kṛṣṇa: “...but not now.”

Śrīla Prabhupāda: “Yes. I shall choose some guru. I shall say, “Now you become *ācārya*. You become authorized.” I am waiting for that. You become all *ācārya*. I retire completely. But the training must be complete.”

(Room conversation, 22/4/77)

1) Śrīla Prabhupāda states that

he is “waiting” to “retire”. Thus, Śrīla Prabhupāda is not actually saying that he *is* retiring.

2) More importantly, he states that the process of him retiring will happen only if he personally chooses a guru by issuing an order to him whereby he will say “Now you become *ācārya*, you become authorised”. Thus, by claiming that in this conversation Śrīla Prabhupāda is speaking of *dikṣā* guru successors, those putting it forward have established the standard that *any* *dikṣā* guru succession can *only* be activated by Śrīla Prabhupāda personally *choosing* successors *with* a direct order stating that “Now you become *ācārya*, you become authorised”.

3) Yet, it is an historical fact that, following this conversation, Śrīla Prabhupāda never chose any persons as *dikṣā* gurus with such an order. Rather, as the previous two articles proved, even ISKCON’s leadership accepts that Śrīla Prabhupāda appointed no *dikṣā* gurus, and only chose “continental representatives” (*ṛtviks*).

Hence, not only does this quote not establish that Śrīla Prabhupāda gave up acting as *dikṣā* guru, but its call for Śrīla Prabhupāda to issue a direct personal order to authorise successors proves conclusively that actually Śrīla Prabhupāda never ordered a successor, period. Because no such order was given to anyone. Therefore, rather than prove succession, this quote actually conclusively establishes the exact opposite – that no such succession ever took place.

Stop initiating?

Śrīla Prabhupāda: “I stop for the time being. Is that all right?”

Tamāla Kṛṣṇa: “Stopped doing what, Śrīla Prabhupāda?”

Śrīla Prabhupāda: “This initiation.”

(Room conversation, 18/10/77)

Again, this quote seems to

satisfy the test, since Śrīla Prabhupāda appears to directly speak of giving up acting as ISKCON’s *dikṣā* guru by saying that he has “stopped initiation”. However, let us again examine the full quote:

Śrīla Prabhupāda: “Hare Kṛṣṇa. One Bengali gentleman has come from New York?”

Tamāla Kṛṣṇa: “Yes. Mr. Sukamal Roy Chowdury.”

Śrīla Prabhupāda: “So I have deputed some of you to initiate. Hmm?”

Tamāla Kṛṣṇa: “Yes. Actually... Yes, Śrīla Prabhupāda.”

Śrīla Prabhupāda: “So I think Jayapatākā can do that if he likes. I have already deputed. Tell him.”

Tamāla Kṛṣṇa: “Yes.”

Śrīla Prabhupāda: “So, deputies, Jayapatākā’s name was there?”

Bhagavān: “It is already on there, Śrīla Prabhupāda. His name was on that list.”

Śrīla Prabhupāda: “So I depute him to do this at Māyāpur, and you may go with him. I stop for the time being. Is that all right?”

Tamāla Kṛṣṇa: “Stopped doing what, Śrīla Prabhupāda?”

Śrīla Prabhupāda: “This initiation. I have deputed the...my disciples. Is it clear or not?”

Girirāja: “It’s clear.”

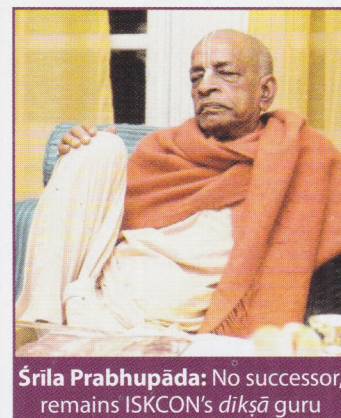
Śrīla Prabhupāda: “You have got the list of the names?”

Tamāla Kṛṣṇa: “Yes, Śrīla Prabhupāda.”

Śrīla Prabhupāda: “And if by Kṛṣṇa’s grace I recover from this condition, then I shall begin again, or I may not be pressed in this condition to initiate. It is not good.”

(Room conversation, 18/10/77)

1) Śrīla Prabhupāda refers to an initiation being carried out by one of the “deputies”, Jayapatākā, who was on the list of those deputed to initiate. The only such list was the list of *ṛtviks* given by Śrīla Prabhupāda on July 9th, 1977, who had been deputed to initiate on Śrīla Prabhupāda’s behalf. This



Śrīla Prabhupāda: No successor, remains ISKCON’s *dikṣā* guru

list included Jayapatākā, and all those initiated by the *ṛtviks* would become **Śrīla Prabhupāda’s** initiated disciples. Thus, Śrīla Prabhupāda is actually *continuing* to initiate.

2) Also, Jayapatākā could not be acting as a *dikṣā* guru here, because that would violate the “law of disciplic succession” which states that the disciple cannot initiate in the physical presence of his guru (Śrīla Prabhupāda’s letter to Tusta Kṛṣṇa Dāsa, 2/12/75).

3) Thus, at the end of the quote where Śrīla Prabhupāda speaks about stopping initiating temporarily due to his “condition” – from which he hopes to recover – he can only be speaking of that part of initiation which is dependent on his “condition”. And that is himself *personally* performing the initiation *ceremony* – which he is unable to do because of his physical condition.

Conclusion

The *dikṣā* guru succession test is not satisfied by either of these quotes as Śrīla Prabhupāda is clearly **not** stating that he is giving up his position as the *dikṣā* guru of ISKCON. Rather, the first quote actually proves that Śrīla Prabhupāda was *never* succeeded, and thus *remains* as the *dikṣā* guru of ISKCON! Thus, in the desperation to replace Śrīla Prabhupāda as ISKCON’s *dikṣā* guru, one ends up proving the very *opposite* of what was intended!

BTP Interactive

No evidence of authorisation

"Hare Krishna, Prabhu. PAM-HO. AGTSP. I enjoyed your article, "The Unauthorised Cantos", in BTP, Issue 51, Spring 2016. However, you missed the most important point. Prabhupāda ordered Pradyumna to finish the "SB [Śrīmad-Bhāgavatam]". But because he disagreed with the guru system the GBC gave the job to HDG (Hridayānanda Dāsa Goswami)."

- Mahāśrīṅga Dāsa, ISKCON Jaipur, India

Editor replies:

Thank you very much for your appreciation of the article.

1) You claim that "Prabhupāda ordered Pradyumna to finish the SB". In order to ascertain the truth of a matter, we cannot rely on a *claim*, but rather require *evidence*. For example, if someone claimed that "Mahāśrīṅga told me to write his biography", this claim alone would not make it true. Rather, we would need to actually *check* with Mahāśrīṅga himself to confirm this claim. Similarly, anyone can claim "Prabhupāda said" something, but we need to *check* Śrīla Prabhupāda's recorded statements to see if this is actually the case. Thus, in order to ascertain whether or not Śrīla Prabhupāda "ordered Pradyumna to finish the SB", as you claim, we need to check if indeed Śrīla Prabhupāda did give such an order.

2) The following statements from Śrīla Prabhupāda are about whether someone other than himself is authorised to present translations of the Vedic literatures. They are therefore relevant to whether or not he ordered a disciple of his to complete his *Śrīmad-Bhāgavatam*:

Tamāla Kṛṣṇa: "If there is some worthy translation of a bona fide Vedic reference, if it's properly done, the BBT could publish it."

Śrīla Prabhupāda: "That we are doing, just like Hindi. We are

doing other languages. If it is properly translated, it can be..."

Tamāla Kṛṣṇa: "Even if it's a work which you have not yet translated yourself."

Śrīla Prabhupāda: "No, no, no, the principle is ... Just like my translation, another person translating into Hindi or other languages, we are publishing. Similarly, if somebody has translated properly, it can be published. But amongst our disciples, I don't think there are many who can translate properly."

Rāmeśvara: "**None**. We're not eager to publish anything **which is not perfect**, because you have already set the highest standard for the BBT. The name BBT means the **highest standard right now in the world**."

Śrīla Prabhupāda: "**That is good answer**. [...] A **realized soul, must be**. Otherwise, simply by imitating A-B-C-D will not help. **My purports are liked by people because it is presented as practical experience**. [...] Our translation must be documents. They are not ordinary... One cannot become unless one is **very realized**. It is not A-B-C-D translation."

(Conversations with Śrīla Prabhupāda, "GBC Meets with Śrīla Prabhupāda: Vṛndāvana, 28/5/77", Vol. 33, BBT, pp. 270-271, emphases added)

a) Śrīla Prabhupāda agrees with Rāmeśvara's answer ("**good answer**") that amongst Śrīla Prabhupāda's disciples "none" are qualified to translate Vedic literatures, and that the BBT should only publish a translation that is "perfect". Śrīla Prabhupāda states that translations of the Vedic literatures are not "A-B-C-D" mechanical ("**imitating**") translations, but must be "documents", as they are not ordinary translations.

b) Śrīla Prabhupāda states therefore that a person engaging in translation must be a "realised soul" and "very realised". He also states that his purports are liked

because they are presented as "practical experience".

c) Hence, a person engaging in the translation of and commentary on the *Śrīmad-Bhāgavatam*, would need to be highly qualified. And, Śrīla Prabhupāda does not recommend such a person, but rather agrees that no such person exists.

3) Therefore, consistent with the answers given above, we find **no record** of Śrīla Prabhupāda having ordered any of his disciples, including Pradyumna and Hridayānanda, to complete his *Śrīmad-Bhāgavatam*.

Hence, it is not possible for us to have "missed" that which does not exist.

Female dikṣā gurus

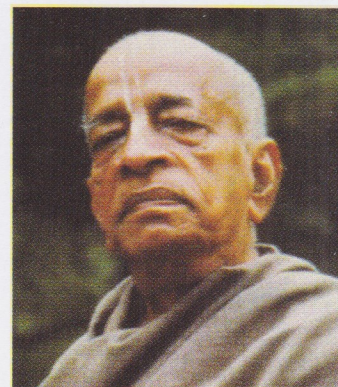
"I, just out of curiosity, accessed an ISKCON website (not that I do it regularly!), and came across an article promoting female *dikṣā* gurus in ISKCON. I don't know if Śrīla Prabhupāda indeed wanted qualified female devotees to become *dikṣā* gurus or not, but the bottom line is that he didn't give the order for any disciples to become *dikṣā* gurus, and this is substantiated in the July 9th letter. Do you think maybe that an article on female devotees wanting to become *dikṣā* gurus should be printed in the BTP, as all devotees would then see the arguments against it?

Thanks."

- Raju Surawala, Birmingham, UK

Editor replies:

1) We have addressed this subject in previous BTP issues. Please see "Thieves Fall Out Over Sharing the Spoils!" in BTP 38, and "The Blind Advising the Blind" in BTP 48, which are articles dedicated to this subject. The subject is also referenced in "Śrīla Prabhupāda's Order v. Lies" in BTP 39, and "Guru-Tattva Basics – 1" in BTP 44. All these articles are also available to read on our website:



Śrīla Prabhupāda: Realized soul

www.iskconirm.com

here:

www.iskconirm.com/thieves

www.iskconirm.com/female1

www.iskconirm.com/female2

www.iskconirm.com/female3

2) Before we discuss whether or not *female dikṣā* gurus are authorised, we would *first* require that Śrīla Prabhupāda authorised *dikṣā* guru successors to himself for ISKCON. And, in order for *this* to have happened, we would first require that Śrīla Prabhupāda had *given up* his position as ISKCON'S *dikṣā* guru, in order that he may be succeeded by someone else. However, as we demonstrated in the article "The Simple Test for *Dikṣā* Guru Succession" in the last BTP issue, and in the article on the previous page, Śrīla Prabhupāda never did this.

3) Therefore, the topic of "female *dikṣā* gurus" is an irrelevant subject, as there is no requirement for any successor *dikṣā* gurus, be they male or female, in ISKCON, since Śrīla Prabhupāda will always remain ISKCON'S *dikṣā* guru, as you have noted.

Contaminated teachings

"Dear Krishnakant Prabhu and Staff,

Hare Krishna. Obeisances. All glories to Śrīla Prabhupāda.

I recently received and read BTP. All the articles including BTP Interactive were excellent. Thank you for your service.

I have a question. From read-

BTP Interactive (continued)

ing the book "Our Original Position" produced by ISKCON GBC Press in 1996, I noticed there was a GBC Resolution (79), which said that Śrīla Prabhupāda's teachings are that the origin of the conditioned souls now in the material world was the spiritual planets and the relationship with Krishna was a full one. As evidence they used a portion of SB 4.28.54 purport saying in part: "...The original home of the living entity and the Supreme Personality of Godhead is the spiritual world... Since the living entity remains engaged in the service of the Lord, they both share a blissful life in the spiritual world. However, when the living entity, misusing his tiny independence, wants to enjoy himself, he falls down into the material world..."

The resolution went on to say that "No ISKCON devotees shall present or publish any contrary view as conclusive in any class or seminar or any media (print video, electronic, etc)". Do you know if that resolution is still active? I ask because of some interaction with a couple of ISKCON devotees. It appears that a view – which I understand is coming from Prabhupāda's Godbrother, Sridhar Swami, and others from Gauḍīya Math – that originally the conditioned souls had no developed relationship with Krishna, is also being taught without distinguishing which view is Prabhupāda's. Have you heard what is going within ISKCON with this issue?

Hare Krishna,"

- Richard House, Oklahoma, USA

Editor replies:

Thank you for your letter and question.

1) The resolution you mentioned has not been rescinded and is therefore still active.

2) Thus, the interactions you have had with ISKCON devotees appear to reflect the continued contamination that exists in

ISKCON from outside influences, and that the GBC are unable to enforce their own resolutions. Please see the back page of this issue for more evidence regarding this.

The measure of success

"I want to know the truth about the IRM and how ISKCON movement is running successfully throughout the world. The *mahā-mantra* "Hare Krishna" attracts everyone."

- Prashant Dasai, Karnataka, India

Editor replies:

"Success" depends on how it is defined. Śrīla Prabhupāda defines success as being based on correctly understanding the philosophy, and the need for quality rather than quantity:

"I want to see that one disciple has understood Kṛṣṇa's philosophy. That is success. That's all."

(Śrīla Prabhupāda Conversation, 12/4/75)

"According to revealed scriptures, if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura always used to say, "Even at the expense of all the properties, temples and *maṭhas* that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled". "

(Cc., Ādi-līlā, 7.91)

One can therefore study the facts presented by the IRM in view of this definition given by Śrīla Prabhupāda, and see the truth regarding whether or not ISKCON is indeed "running successfully throughout the world".

Rejecting an usurper

"Hare Kṛṣṇa,

Please accept my humble obeisances. All Glories to Śrīla Prabhupāda.

I was a disciple of Indradyumna Swami, however I have reject-

ed him due to the many ways in which he digresses from the ideal set by Śrīla Prabhupāda.

Never before have I had so much faith in Śrīla Prabhupāda. I fully surrender unto the lotus feet of Śrīla Prabhupāda knowing he will protect me in any situation.

My concern is am I no longer connected to Śrīla Prabhupāda and the *paramparā*? What now is the situation?

Ys,"

- Mathurā Syam Dāsa, Durban, South Africa

Editor replies:

The fact is that one is connected to the *paramparā* via the current link:

"As already stated, Brahmā is the original spiritual master for the universe, and since he was initiated by the Lord Himself, the message of Śrīmad-Bhāgavatam is coming down by disciplic succession, and in order to receive the real message of Śrīmad-Bhāgavatam one should approach the current link, or spiritual master, in the chain of disciplic succession."

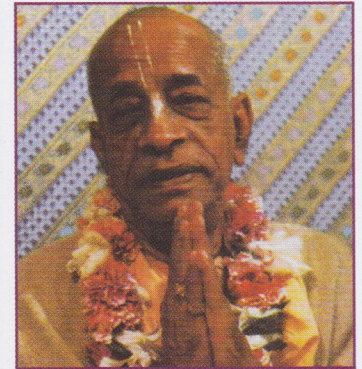
(SB, 2.9.7)

That current link is Śrīla Prabhupāda, and not the persons, such as Indradyumna Swami, who have usurped Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru. So, it is not that you were connected to Śrīla Prabhupāda and the *paramparā* through such usurpers previously anyway.

Rather, having accepted Śrīla Prabhupāda instead of such usurpers, you are now actually better situated spiritually than you were previously, when you had surrendered to Indradyumna Swami instead of Śrīla Prabhupāda.

Which Society to follow?

The following letter was sent to us by Rūpa Dāsa of Florida, USA, and our response is interspersed in coloured text between



Śrīla Prabhupāda:
Success means to follow him

his statements below:

"I am a former member of ISKCON, having twice spent time in their temples. I appreciate your efforts but I have one question. In *The Nectar of Devotion*, near the end of Chapter 19, Śrīla Prabhupāda teaches us: "There are many societies and associations of pure devotees, and if someone with just a little faith begins to associate with such societies, his advancement to pure devotional service is rapid."

My question(s) is/are this – If Prabhupāda's ISKCON is the only society to lead us (as you seem to put forth), what other societies do you feel he was referring to?"

1) We ourselves are not actually putting forward anything. That Śrīla Prabhupāda established an ISKCON society that he wanted people to follow, is put forward by Śrīla Prabhupāda himself:

"We have therefore established the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Consciousness Society and yet engage in Kṛṣṇa consciousness is living in a great hallucination, for this is not possible."

(SB, 4.9.11)

"[...] therefore people must be given the chance to associate with the devotees of ISKCON because simply by reciprocating in the six ways mentioned above an ordinary man can fully revive his dormant Kṛṣṇa con-

BTP Interactive (continued)



Śrīla Prabhupāda:
No need for other gurus

sciousness."

(The Nectar of Instruction, Verse 4)

2) However, the very basis of "this Krishna Consciousness Society" was that Śrīla Prabhupāda would always be its *Ācārya*, which means always acting as the *dikṣā* guru and supreme authority for ISKCON. Please see our book *Śrīla Prabhupāda, The Founder-Ācārya of ISKCON: Presenting the Conclusions of the GBC Foundational Document*, for evidence of this. The current ISKCON does not adhere to this in *practice*, regardless of what claims it may make – please see every BTP issue, IRM book and paper for evidence of this! Therefore, the current ISKCON is *not* functioning as the ISKCON established by Śrīla Prabhupāda, which is referred to in these quotes.

3) If Śrīla Prabhupāda had *other* societies in mind that he wanted us to follow when he made this statement, then he would have told us. We can only follow the orders he has given us – not speculate about the ones he did not give.

"And, in light of what he said, do you feel other societies (such as IPBYS [International Pure Bhakti Yoga Society]) – formed by followers of both Śrīla Prabhupāda (those who left ISKCON) and those of Śrīla Gurudeva [He refers here to Nārāyaṇa Mahārāja of the Gauḍīya Maṭha - Ed.] could be one of these "many societies and associations of pure devotees"?"

The IPBYS follows the teach-

ings of Nārāyaṇa Mahārāja. Thus, his followers, just like the current ISKCON, falsely claim that Śrīla Prabhupāda no longer remains ISKCON's *dikṣā* guru. Please go to our website, www.iskconirm.com, then scroll down the homepage to the "Challengers to the IRM Defeated" section, and within that, near the bottom, check the "Replies to Gauḍīya Maṭha" for the evidence of this.

By definition, deviating from Śrīla Prabhupāda's orders is a sign of deviation, rather than purity.

No compromise on philosophy

The following letter was sent to us by Ravinandan Dāsa of Las Vegas, USA, and our response in coloured text is interspersed between his statements below:

"And I do hope you people take this in the right light ... I'm not a staunch supporter of either side of the argument. I believe there is a rational reunification strategy. But you both have to be willing to listen and forgive to get the ball rolling. You can't demand it all YOUR WAY OR NO WAY. This rift is solvable, but you have to meet each other somewhere in the middle!"

1) Thank you for your comments. We are always happy to receive feedback, suggestions, advice, criticism and challenges. We reserve 1/3 of our whole magazine to this Interactive section specifically for that reason. So never worry that we will not take such feedback in the right light.

2) From our perspective, the issue is not *personal*, and thus the issue is not about needing someone to apologise to us. Nor have we done anything to apologise for, though we are more than happy to do so, if necessary. Thus, the issue is not about our personal needs, but only about what Śrīla Prabhupāda wants, and what will please him. Also, in terms of "lis-

tening", no one listens better than us to what ISKCON's leaders say. We listen to them better than they listen to themselves! This is why we are able to produce whole books documenting how they contradict themselves and Śrīla Prabhupāda, as well as at other times actually agreeing with us! It is clear, however, that *they* do not listen to themselves, Śrīla Prabhupāda or us.

3) If one is considering a conflict over power and properties, then to "meet each other somewhere in the middle", by compromising, as is done in politics, is feasible. However, at least for the IRM, where we have no temples, properties or power at stake, this is not a political issue where compromise is even a possibility. For us this is simply a *philosophical* issue regarding the absolute truth, and therefore, there is an absolute answer. Is Śrīla Prabhupāda the *dikṣā* guru of ISKCON or not? He either is, or he is not, just as Krishna either is, or is not, the Supreme Personality of Godhead. Therefore, by definition, it is not possible to "meet in the middle" over philosophical issues. The process of Krishna consciousness is not based on such an approach of compromise, but the absolute truth. Such an approach of compromise is actually condemned by Śrīla Prabhupāda:

"No compromise – Ramakrishna, avatars, yogis, everyone was enemy to Guru Maharaja – he never compromised. Some God-brothers complained that this preaching was chopping technique and it would not be successful. But we have seen that those who criticized, they fell down. For my part I have taken up the policy of my Guru Maharaja – no compromise."

(Śrīla Prabhupāda Letter, 27/7/73)

"I'm not sure who is in charge of this part of your movement. But don't you find it odd that in all

your gathering and advertising of ISKCON's faults, you seem to have fallen away from doing any actual beneficial outreach on behalf of Krishna Consciousness?"

1) If what we say is true, then we are doing the most "beneficial outreach on behalf of Krishna Consciousness". We are specifically doing beneficial outreach to those persons who have already decided to follow Śrīla Prabhupāda and want to sincerely practise Krishna consciousness, but are being cheated and deviated from the correct path of Krishna consciousness in the name of Śrīla Prabhupāda. No one else is specifically devoting all their efforts to helping those who already want to be, and think they are, on the correct path, but are actually being cheated. And explaining the real process of Krishna consciousness to the devotees is very much recommended:

"For one who explains the supreme secret to the devotees, devotional service is guaranteed, and at the end he will come back to Me."

(Bhagavad-gītā As It Is, 18.68)

Part of this knowledge to reach Krishna involves knowing how to serve the correct bona fide spiritual master in the correct way, which the IRM is presenting by exposing those who are subverting Śrīla Prabhupāda's actual teachings.

2) Thus, rather than having "fallen away", we are providing a very much required and needed "beneficial outreach". There is much outreach already going on to those who know nothing about Krishna consciousness, but this outreach is being done to simply use Krishna consciousness to mislead people into a false guru cult. Those misled people desperately need beneficial outreach, and we are providing it.

"Just a point to ponder from a fallen, lowly devotee who now

BTP Interactive (continued)

really has nowhere to turn for true guidance. Hare Krishna my friends. I hope you find your way back to the real path and meaning!"

The real path is "Back to Prabhupāda". And the real meaning is that Śrīla Prabhupāda is the pure devotee who will lead us back to Godhead, and we must accept his true instructions rather than preach false things about him, his teachings and the movement he established. These facts are continually documented in the pages of every *BTP* issue. Thus, we have found our way back to the "real path and meaning".

IRM/BTP Appreciation

"I appreciate those who send me books. With the teachings and messages from Śrīla Prabhupāda, I certainly am devoted to him. Keep posting me books."

- Sarsha Rugpath, Durban, South Africa

"More exemplary citation of established authority, Śrīla Prabhupāda, supporting excellent logic and argument. Thank you."

- Don and Marilyn Freeman, Washington, USA

"I acknowledge receipt of *BTP* and I thank you very much for the same. It was excellent to read as usual! This month my *BTG* ["Back To Godhead", ISKCON's official magazine - Ed.] India Subscription ends after 5 years and I have decided not to renew it, as *BTP* is much, much more than *BTG*. Keep up the good work!

Regards,"

- Sri Anirudh C. R., New Delhi, India

"It is really great, wonderful, taking lot of risk, being out in the open, frankly to bring out reality and point out the blunders by culprits."

- C. G. Agadi, Bangalore, India

"As a devotee who was initiated by Jayatīrtha Mahārāja back in the early 80's and who left the movement as a result of his be-

ing removed as a guru, I am delighted to hear that there is now a movement towards a solution for these false gurus being in control of ISKCON. One day I hope to be able to be properly initiated as a disciple of Śrīla Prabhupāda."

- Tony Haslam, Lancashire, UK

"Please accept my most humble obeisances.

I am 42 years old from Costa Rica but living at the moment in NY. I had joined ISKCON in '96 and got out in 2003. I always held Śrīla Prabhupāda in high esteem and honored him, and do agree he was the right and only guru. There is enough instruction in his books and the path is simple, not as complicated or harsh as they make it.

I had become a Muslim when I left ISKCON but only for a year, and then a Sikh, but I do think often of Śrīla Prabhupāda and want to be of help.

Thanks and best wishes,"

- Tarun Kanti Dāsa, New York, USA

"Hare Kṛṣṇa. Please accept my *daṇḍavats* at your/Kṛṣṇa's pleasure, I'm quite the fan. I am hoping to get the books in the mail and the most recent edition. Kṛṣṇa loves you. Fantastic, thank you to all devotees who keep the truth alive. *Jaya Prabhupāda. Haribol.* Have a nice day!!"

- Sean Edington, Victoria, Australia

"I received *BTP* and it is a real eye opener for the fools who still support the guru hoax. Unfortunately, most of them are suffering from permanent blindness of not only the eyes, but the brain, intellect and common sense, all combined. Yet, the irony is that Krishna Consciousness is meant for an intelligent person who wants to re-engage his bodily assets/soul in performing their eternal occupational duties as the lover of the Divine couple Śrī Śrī Rādhā Krishna and Krishna Balarāma.

Hope this meets you and the team in blissful Krishna Consciousness.

Your Servant,"

- Jagannāth Dāsa, Durban, South Africa

"Thank you very much for helping us to be fixed up on Śrīla Prabhupāda's path.

Hare Krishna!"

- Olivier Colleau, Tours, France

"Many thanks and all glories to your wonderful, glorious service. It gives my heart hope and joy to know there are devotees like you out there. Thousands of *daṇḍavats*,"

- Nityamanjari Devī Dāsi, Carmarthen, Wales

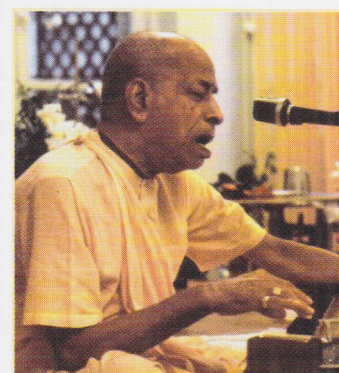
"I appreciate the movement very much. Thank you and blessings on your work. Hope to receive a copy soon. And I would like ISKCON to be as HDG Śrīla Prabhupāda wanted. Again thanks and please continue your good work exposing the cheating."

- Dr. Seetaram Mawai, Rajasthan, India

"Hare Kṛṣṇa! Please accept my humble obeisances. I just received the magazines. Thank you for giving me a free copy. I just read the magazines and this raised my awareness on the matter – on how/what is the proper devotional service every devotee should know, or who to surrender to, or who to have as a spiritual master. I would like to know the full history of the movement, and the other subject matters being discussed previously. And also may I request to have 2 copies of *The Final Order* book, I would love to share this with my fellows and discuss thjs. I will tell them also about this movement and encourage them to take a look "around" at what's happening. Thank you again. More power to the movement. All Glories to Śrīla Prabhupāda! Hare Kṛṣṇa!"

- Lester A. Felix, Albay Legazpi City, Philippines

"This is indeed a very noble cause to spread the awareness and teachings of Śrīla Prabhupāda



Śrīla Prabhupāda:
Leading us back to Godhead

across India and the world over, especially for the youth to understand the spiritual side of oneself."

- Rishi Chabra, Mumbai, India

"I appreciate all you do to serve the Lotus Feet of our Guru A.C. Bhaktivedanta Swami Prabhupāda and Kṛṣṇa!"

I guess I just can't get enough of the truth!!"

- Dennis Gress, New Mexico, USA

"I thank from the depths of my heart all the members of IRM and especially *Prabhu* Krishnakant, editor of *BTP* – defeating tyranny against Prabhupāda. May Krishna's blessings be unto you and the people of IRM."

- Rambhujan Beka, Vacoas, Mauritius

"Seems to me that the root of all ISKCON's grievous villainy and very serious tones of hierarchy syndrome is the very and only 'GBC'. They need inner strong voices inside their inner empty shells. They need inner strength from their Guru not Zulu. AGTSP"

- Tomislav Zivanovic, Middlesex, UK

"I have received the latest *BTP*. As long as Krishnakant De-sai is there the teachings of Śrīla Prabhupāda remain intact and pure on the globe. Thank you, *Prabhu*, for the copy.

Thanks again.

Your servant,"

- Rakesh Vaiwala, Surat, India

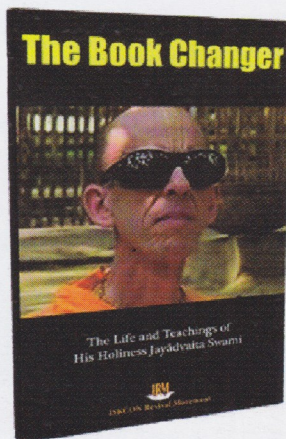
"I support the real Hare Krishna movement."

- R. R. Dubey, Haryana, India

"Amazing work."

- Patrick Coatney, Colorado, USA

BTP Interactive (continued)



The Book Changer

"Thank you for producing this book, *The Book Changer*.

Thank you for all you do and Krishna's blessings upon you always."

- **Norma Zrim, Queensland, Australia**

"Hare Krishna. Please accept my humble obeisances. All glories to Śrīla Prabhupāda!! I am from India and I have been associated with ISKCON for over a year. A few weeks back, I happened to read about *Back To Prabhupāda*. I would like to get a free copy of this magazine.

Also I do have some queries, like when I read that Prabhupāda's books are being changed and that Prabhupāda's original books are different. I love to read Prabhupāda's books. Can you please let me know where I will find the original books. I would be interested in reading those books."

- **Abita Kapse, Goa, India,**

Editor replies:

In addition to *BTP*, we are also sending you a copy of our acclaimed book, *The Book Changer*, which discusses the issue of the "changes" made to Śrīla Prabhupāda's books.

"I have not received the much talked about book, *The Book Changer*. Please send it as soon as possible. I also thank you for all the previous *BTP* issues and thus keeping me in more Prabhupāda consciousness."

- **Śrī Haridas, Solapur, India**

"I very much appreciate the work you are doing. I would like a copy of *The Book Changer*. Hare Krishna."

- **Rāma Dāsa, Scopeti, Italy**

"I would like to read *The Book Changer*. All glories to the service you are doing. Sincerely,"

- **Karen Larsen, Massachusetts, USA**

"Hare Krishna,

PAMHO, AGTSP. I am a stand alone independent, since my harsh expulsion from ISKCON Los Angeles for no real reason except for being, and still being, a hardcore, true blue Prabhupādanuga, and not for sale.

I very much appreciate the IRM mission. You have a free book, *The Book Changer*, about Jayādvaitya, which interests me. I was in New York from 1971 onwards, until I was expelled by Romapāda for suspecting that approximately \$2,000 per week was being embezzled from the fruit business which, three years later, they found out to be truth. Also, Śrīla Prabhupāda was approached about the devotees wanting to sign a contract with some party as a sales distributor for the Krishna Book. Śrīla Prabhupāda rejected. He said "contracts were meant to cheat", and that instead we should do it ourself by going door to door, person to person wherever, and so the devotees organized the book distribution program and took to the streets in book distribution.

I never took the time to scrutinize how Jayādvaitya went about making the corrections. Nevertheless, I am interested in your book, titled, *The Book Changer*, or whatever printed details you have that I may be unaware of.

Thank you,

Jai Prabhupāda,

Your ever well wisher,"

- **Jivadhāra Dāsa ACBSP, Los Angeles, USA**

"Well Done!"

- **Dato Rajasingam, Penang, Malaysia**

"Hare Krishna!

I would like to read *The Final Order* book! Thank you for your efforts! Blessings for victory!

We are several devotees here."

- **Evgeniya Gerasimova, Togliatti, Russia**

"ISKCON is not preaching now, they are not preaching in Delhi to the masses. Expose them."

- **Raj Lal, New Delhi, India**

"Thank you again for your service. Regards,"

- **Dr. Subhodip Mitra, Bangalore, India**

"I am impressed by your book *The Final Order*, and so I wish to read more books by you. Thank you!"

- **Manoj Kumar Sahu, Jhansi, India**

"Keep up the good work."

- **Govinda Dāsa, Hertfordshire, UK**

"Send me more!

I am a staunch follower; I moved. I really miss reading IRM publications! Send me as much stuff as you can!

Krishna bless you for your thankless work, and may you be victorious by the grace of Śrīla Prabhupāda!

Hare Kṛṣṇa."

- **Anthony Amanfor, California, USA**

"Wonderful work! Please keep it up! Jai Śrīla Prabhupāda!"

- **Dr. Pradeep Goel, California, USA**

"Long live Śrīla Prabhupāda!"

- **Awanou Seith, Kombewa, Kenya**

"Thank you very much. May Krishna and Śrīla Prabhupāda's blessing be upon you. Hare Krishna."

- **A.A. Nova Swandana, Jakarta Pusat, Indonesia**

"Great service."

- **Rathayātrā Dāsa, Bangalore, India**

"I am an older Prabhupāda disciple and am at Saranaghati Village for a few more weeks working for myself. This place is remote so anyone bringing up the "Bogus Guru" program here, faces all sorts of opposition like, "Well, I am waiting till we have more information concerning the decision of Śrīla Prabhupāda's Final Order". All Glo-

ries to Śrīla Prabhupāda, the Only Ācārya for ISKCON."

- **Peter Grant, British Columbia, Canada**

"Thank you very much. May you continue to serve Krishna and Śrīla Prabhupāda with enthusiasm and love."

- **Carolann Martinez, New York, USA**

"*Back To Prabhupāda* reveals the most abominable facets of ISKCON. Kindly send me more magazines as I would like to know more facts. Thanks for the previous copies. Hare Krishna."

- **Reshma Mungur-Souky, Grand Port, Mauritius**

"I hope you are well, and will continually fight this *Mahā* battle against Śrīla Prabhupāda's usurpers. Keep up the good work, *Prabhu*.

Your humble servant,"

- **Praṇava Dāsa, Washington, USA**

"Yes, it's true. Mark Twain was right*. But thanks to the IRM, I will never be deceived by the fraudulent gurus. I consider myself an IRM member and fully accept whatever you guys write about the guru hoax and the truth about Śrīla Prabhupāda's teachings. I'm so thankful that the IRM saved me from these criminals who betrayed our pure guru, Śrīla Prabhupāda. I practise Krishna Consciousness alone rather than go to the temple and hear these cheaters.

Hare Krishna."

- **Imre Hovarth, Munich, Germany**

Editor note:

* This refers to the following analysis: "It's easier to fool people than to convince them they have been fooled." - **Mark Twain**

This could be said to describe the current situation in ISKCON whereby:

1) It seems that there are many people who are easily cheated by guru hoaxers.

2) Yet these same people are very resistant to accepting that they have been fooled.

The *Dikṣā* Guru and the Librarian

As will be shown, the facts regarding the roles being fulfilled today in ISKCON by Śrīla Prabhupāda and his disciples are actually not in dispute. But one needs to act based on accepting, rather than denying, these undisputed facts. All the quotes in the shaded panels below are from the 2016 *Vyāsa-pūjā* offering made to Śrīla Prabhupāda by ISKCON GBC-elected *dikṣā* guru, HH Bhakti Vikāsa Swami ("BVKS"). All emphases added.

The Librarian

"(I) am presently working on an overview of your stated plans for your great ISKCON mission. Assembling this book involves researching and classifying quotes from the huge corpus of your published instructions. It is a task that requires diligence rather than creativity, insightfulness, or writing virtuosity. This will probably be the most important literary undertaking of my life".

BVKS states that the "most important literary undertaking of my life" will involve him "researching and classifying the huge corpus" of Śrīla Prabhupāda's work. A librarian may also "research and classify" the huge corpus of an author's work in order to organise and categorise it for a library. Consequently, BVKS accepts that this task requires "diligence" rather than any particular "writing" ability. Thus, the "most important literary" work of BVKS's life actually involves him acting more like a librarian than anything else – simply cataloguing and classifying someone else's work, i.e. that of Śrīla Prabhupāda.

The *Dikṣā* Guru

Conversely, Śrīla Prabhupāda teaches that the person supplying the very knowledge that BVKS is merely "classifying", which is himself, is the *dikṣā* guru:

"*Dikṣā* actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination."

(Cc., *Madhya-līlā*, 4.111)

"Just try to learn the truth by approaching a spiritual master. Inquire from him submitsively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

(*Bhagavad-gītā* As It Is, 4.34)

This refers to the *dikṣā* guru, since the word-for-word synonyms for this verse translate the word "*upadekṣyanti*" as "initiate", which is then rendered in the translation as "impart knowledge".

"The spiritual master initiates the disciple to deliver him"

(Cc., *Madhya-līlā*, 1.218)

"The spiritual master is therefore worshiped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge."

[...] **This side is conditioned life; the other side is the life of freedom. The spiritual master takes the disciple to the other side by opening his eyes with knowledge.**

(SB, 3.25.8)

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Thus, the facts are that:

a) Śrīla Prabhupāda, as the one who is imparting the transcendental knowledge, is acting as the *dikṣā* guru.

b) BVKS does not supply any knowledge himself, but is simply classifying the knowledge given by Śrīla Prabhupāda.

Thus, when BVKS, or anyone else, copies and pastes the knowledge given by Śrīla Prabhupāda, such "preaching" does not make them a *dikṣā* guru, any more than a librarian becomes an author simply by categorising the books of an author. At most, such copying and pasting of Śrīla Prabhupāda's teachings means that one is teaching what Śrīla Prabhupāda is teaching, thus acting as an instructing guru whilst Śrīla Prabhupāda remains the initiator or *dikṣā* guru:

"The GBC should all be the instructor gurus. I am in the initiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. This I want."

(Śrīla Prabhupāda Letter, 4/8/75)

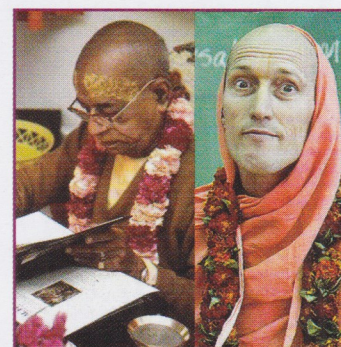
And yet, BVKS as a GBC-elected *dikṣā* guru is claiming that he is situated as the *dikṣā* guru, even though his activities as a supposed *dikṣā* guru consist basically of such copy and paste "preaching". Thus, he is **not doing anything** that justifies him claiming to be a *dikṣā* guru. And amazingly, BVKS also claims that Śrīla Prabhupāda – the person who is actually supplying the transcendental knowledge that BVKS is simply copying and pasting – **ceases** to be the *dikṣā* guru! Thus, the desire to be worshipped as good as God is so strong that one refuses to recognise what is right in front of one's nose. Śrīla Prabhupāda is the source of all the knowledge that BVKS is merely categorising, and yet he concludes 'Śrīla Prabhupāda is not the *dikṣā* guru, I am!'

BVKS describes himself

"ISKCON has been hijacked by certain persons whose show of fidelity to you is a ploy to divert others from what you really want."

A perfect example of which is BVKS making a show of fidelity to Śrīla Prabhupāda in the form of an offering, while having usurped Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru.

"the administrative leadership of your ISKCON has been commandeered by persons who wish to



Śrīla Prabhupāda - *Dikṣā* Guru
BVKS - Librarian

redefine you and your mission. The situation is so abysmal that many devotees who perceive that ISKCON has palpably strayed from you feel powerless to help get the movement back on course."

Here BVKS echoes what many IRM supporters feel. Unfortunately, as one of the 70+ 'good-as-God' ISKCON *dikṣā* gurus who have usurped Śrīla Prabhupāda's position, BVKS is part of the group that has "commandeered" and deviated ISKCON's mission.

"Actually, already the deviations are not trivial and should be obvious to all – which leaves us wondering just how bad things will have to get."

Correct. To usurp Śrīla Prabhupāda's position; to reduce the holy *paramparā* to being such a joke that deviants can be members; to institutionalise the worship of persons 'as good as God' regardless of their actual qualification, and so many other deviations supported by BVKS, are definitely not trivial.

Conclusion

Thus, there is no dispute over what BVKS and other ISKCON leaders actually **do** in relation to what Śrīla Prabhupāda does. But, as many of the previous articles have demonstrated – ISKCON leaders are deliberately choosing to ignore even the most basic teachings of Śrīla Prabhupāda regarding what a *dikṣā* guru is, for self-aggrandisement.

Knowingly Promoting a Deviant Philosopher

The three articles on pages 4-6 have established that the ISKCON guru hoax is not perpetrated due to an innocent misunderstanding of the philosophy, but rather is a *deliberate* attempt to usurp Śrīla Prabhupāda's position. One is therefore becoming a spiritual master due to design and desire, rather than a sincere but misguided attempt to obey Śrīla Prabhupāda. Consequently, one is conducting one's spiritual master program simply to satisfy one's own desires, rather than those of Śrīla Prabhupāda. We can note, therefore, that the following terrifying description – of persons who conduct a false spiritual master program for their own gratification – becomes applicable in such cases:

"Śrī Īsopaniṣad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification."

(Śrī Īsopaniṣad, Mantra 12)

1) Continuing with the theme of promoting that which one knows to be false rather than just being mistaken – i.e. cheating – please consider the following. In 1996, following the death of GBC-elected guru HH Gour Govinda Swami ("GGS"), the GBC declared the following:

"His Divine Grace Om Viṣṇupāda Śrī Śrīmad Gaura Govinda Goswami Mahārāja [...] was not only a topmost devotee but he was also a great and learned scholar."

(GBC Resolution 13, 1996)

Thus, GGS is declared as being a "topmost devotee", which means a "*mahā-bhāgavata*" (see synonyms for Śrī Caitanya-caritāmṛta, *Madhya-līlā*, 8.130-131). And, due to declaring GGS to be so elevated, the GBC also assigned to him the honorific title "His Divine Grace" –

which had been reserved for Śrīla Prabhupāda.

2) ISKCON UK headquarters recently published a booklet titled "The Mantra Box: Always Remember Krishna Never Forget Him". In it they state (emphasis added):

"When Śrīla Prabhupāda spoke into the Dictaphone and translated the timeless wisdom of the Vedas, Lord Krishna and the great teachers spoke through him. That spiritual sound was then transformed into the printed word and made available to all."

Śrīla Prabhupāda's words on tape are referred to as being "spiritual sound". The technical term for this is "*śabda-brahma*":

"All these sound vibrations are originally called śabda-brahma, or spiritual sound."

(SB, 3.12.47)

Therefore, this statement from ISKCON states that "*śabda-brahma*" descends through a tape. This statement is correct, as it is in line with Śrīla Prabhupāda's teachings and practice – for example, Śrīla Prabhupāda gave second initiation by allowing his chanting of the Gāyatrī mantra to be conveyed via a tape recording:

"I have also accepted, upon your recommendation, the five men for 2nd initiation. Let them hear the gayatri mantra through the right ear from the tape of myself chanting it."

(Śrīla Prabhupāda Letter, 6/2/75, emphasis added)

3) ISKCON's statement above, however, destroys the credibility of GGS, who stated that spiritual sound ("*śabda-brahma*") could never be transmitted through a tape recording:

"One has to hear. It is not that, 'All right, tapes are there, I'll hear the recorded tapes.' Śabda-brahma will never descend. [...] You should be greedy. Physical contact is required. You must

hear directly, not just by listening to tapes. Śabda-brahma will never descend through a tape. One must hear from a physically present Śrī Guru."

(GGS, 'Q&A', The Worship of Śrī Guru, Chapter 3, emphases added)

Thus, we have an example where ISKCON does know the correct philosophy, but at the same time will promote someone as being the "topmost devotee", even though he preached what they know is the completely wrong philosophy. And again, this is motivated by the desire to promote the guru hoax, since GGS was a GBC-elected *dikṣā* guru.

Hoaxer Embarrassment

BTP 50 carried an article titled "ISKCON Guru Destroys ISKCON Guru System". In this article we exposed ISKCON guru hoaxer HG Kripamoya Dāsa ("KMD") destroying the philosophical foundation of the very GBC guru system that voted him in as a guru – in a GBC-endorsed book he published called *The Guru & Disciple Book*. However, KMD has claimed that this BTP article actually promoted his book:

"I'm always grateful for free advertising ... Actually, I think 'ISKCON Guru destroys ISKCON Guru System' is a great headline, and a compelling ad for my book. If I hadn't written it and I saw that headline I'd want to read it. Thanks IRM!"

(KMD, 19/8/16)

1) KMD claims that just the headline for the IRM article alone is a "compelling ad" for his book.

2) KMD claims that by seeing this headline alone, one would want to read his book.

However, the facts are:

a) "ISKCON Guru Destroys ISKCON Guru System" makes **no** mention of any book, or even the fact that such a book may exist. Hence, it is impossible for this headline to be a "compelling ad"

for a book, whose very existence – never mind identity – cannot be ascertained from the headline.

b) Consequently, it is similarly impossible that this headline will make one "want to read" a book whose existence has not even been revealed by the headline.

c) Rather, since KMD feels that the headline is so persuasive, and the headline is for a BTP article, then according to KMD's logic the great headline will only make people "want to read" the actual BTP article it refers to!

3) And, after reading the BTP article, people are hardly going to want to read KMD's book when they see it is full of contradictory nonsense – which we also highlighted in a BTP article titled "40 Years of Cheating", in Issue 49.

We can only note how embarrassing the BTP 50 article must have been for KMD, that in order to try and deflect from such a humiliating exposé of his book, he has been forced out of desperation to resort to offering such nonsensical gibberish "arguments" in response.

Śrīla Prabhupāda Not "Acceptable"

The "Śāstric Advisory Council" was established by the GBC as an advisory body of "senior, trusted and proven *brāhmaṇas* that offers input to the GBC Body according to scripture, philosophy and realization" (GBC Resolution 604, 2002). They issued a paper titled "Balancing The Roles Of The GBC And The Disciple In Guru Selection" which explains the guru system in ISKCON. The excerpts in the shaded boxes below are taken from this paper. While discussing who can be accepted as a *dikṣā* guru in ISKCON, the paper states:

"In ISKCON the range of acceptable spiritual masters is, however, limited by a certain principle."

It is a fact that in ISKCON the

and News (QNN)

range of “acceptable” spiritual masters is limited. One of these limits is that Śrīla Prabhupāda is prohibited from being one of these “acceptable” spiritual masters in ISKCON. The paper then explains the “certain principle” that gives rise to the “range of acceptable spiritual masters”:

“Devotees in ISKCON have decided to follow Śrīla Prabhupāda because he is the one who saved them and is bringing them to Śrī Krishna. They understand Prabhupāda as the most empowered Vaishnava ācārya of modern times mainly because his vision and method of world-wide preaching is most effective for people in general. Not every Vaishnava guru in the world has this same personal vision and mood. Accepting a guru who does not have the same vision and mood as Śrīla Prabhupāda would create disharmony in the Society he created.”

Thus, this principle states that the “range of acceptable spiritual masters” is limited only to those who “have the same vision and mood as Śrīla Prabhupāda”. And – referring to the list of GBC-elected ISKCON gurus – the paper concludes that this means:

“ISKCON members are limited to choose as guru only qualified devotees serving in ISKCON.”

However, there is one person who *can* be said to “have the same vision and mood as Śrīla Prabhupāda”, in a much greater degree than anyone on the GBC’s list of “authorised” gurus. And that person, by definition, is Śrīla Prabhupāda himself! Thus, the very principle that determines who can be a *dikṣā* guru in ISKCON would automatically by definition lead to Śrīla Prabhupāda being the no. 1 choice of *dikṣā* guru for anyone and everyone in ISKCON. Yet, he is specifically excluded from being a *dikṣā* guru in ISKCON.

Hence, the need to only accept Śrīla Prabhupāda is put forward as the “principle” which ultimately leads to one **not** being able to accept Śrīla Prabhupāda. Such is the contradictory reasoning that underlies the GBC guru system in ISKCON today!

Śrīla Prabhupāda v. Kaniṣṭha-adhikāri

1) There are 3 grades of devotees, and the devotee of the lowest grade is a beginner or neophyte known as a *kaniṣṭha-adhikāri*:

“Those who have faith are divided into three categories – *uttama*, *madhyama* and *kaniṣṭha* (first-class, second-class and neophyte).”

(Cc., *Madhya-lilā*, 22.71)

The characteristics of such a neophyte *kaniṣṭha-adhikāri* are:

a) Lacking in faith:

“The neophyte devotee does not yet have firm faith.”

(Cc., *Madhya-lilā*, 22.71)

b) Prone to fall down:

“A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated.”

(Cc., *Madhya-lilā*, 22.71)

c) Ignorant:

“the neophyte *kaniṣṭha-adhikāri* does not know much about *śāstra*.”

(SB, 4.22.16)

2) In response to a question about ISKCON’s *dikṣā* gurus, GBC-elected *dikṣā* guru HH Śivārāma Swami (“SRS”) stated in a podcast on 30/9/16:

“gurus are not necessarily all on the same spiritual platform. Some may be more advanced, some may be prone to making mistakes. Others may not be actually necessarily learned in the philosophy if they are *kaniṣṭha-adhikāris* or *madhya-adhikāris*.”

SRS thus states that some of ISKCON’s gurus may be *kaniṣṭha-*

adhikāris.

3) Therefore, by the qualities of a *kaniṣṭha-adhikāri* given in paragraph 1, if one wants a guru who is –

a) Lacking in faith;

b) Prone to falling down;

c) Ignorant in *śāstra*;

– then one is welcome to take one’s chances in the GBC guru lottery, and get oneself such a *kaniṣṭha-adhikāri* guru! A guru who is also a neophyte like the disciple. The alternative to this lottery, is to surrender to and accept only the perfect guru, Śrīla Prabhupāda, as one’s *dikṣā* guru – as advocated by Śrīla Prabhupāda himself (please see *BTP Special Summary Issue 1* or *The Final Order* for evidence).

Founder Delusions

1) An article in the Australian newspaper *Northern Star*, dated 27/7/16, is headlined: “**Hare Krishna founder still celebrating life**”. The IRM certainly agrees that the Hare Krishna Founder, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, is celebrating life, since he stated:

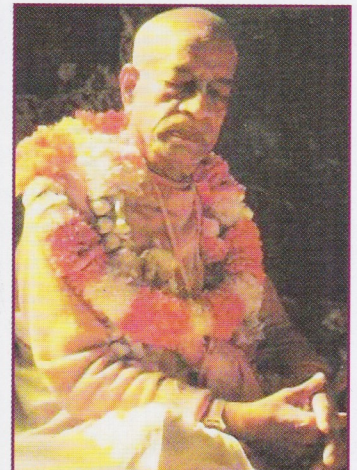
Reporter: “What will happen to the movement in the United States when you die?”

Śrīla Prabhupāda: “I will never die.”

Devotees: “*Jaya! Haribol!*” [Laughter.]

Śrīla Prabhupāda: “I shall live for my books, and you will utilise.” (Śrīla Prabhupāda Press Conference, 16/7/75)

2) However, it doesn’t take long for the reader to discover that the newspaper article is *not* about Śrīla Prabhupāda, but is in fact a profile of GBC-elected ISKCON guru HH Mukunda Goswami (“MG”). Why would the newspaper claim in its headline that MG is a “Hare Krishna founder”, and also in the main body of the article that he is “a co-founder of the movement”? Because,



Śrīla Prabhupāda: The Founder and Ācārya of ISKCON

as quoted in the article, MG himself states whilst referring to the movement:

“I was a founder ... but it would have taken off even if I hadn’t been there.”

3) But, as everyone in ISKCON knows – or should know – Śrīla Prabhupāda alone is *The Founder* of ISKCON:

Śrīla Prabhupāda: “Which group?”

Kern: “This group, your group, Kṛṣṇa movement.”

Śrīla Prabhupāda: “I am the founder, I am the founder.”

Kern: “You founded it.”

Śrīla Prabhupāda: “In 1966.” (Conversation, 15/6/76, emphasis added)

Hence, by *definition*, no “co-founders” can exist, nor can anyone else be “a founder”, because then Śrīla Prabhupāda would also have to be “a” founder, rather than “the” founder.

It beggars belief that we are having to defend Śrīla Prabhupāda’s position from these absurd claims. Not content with –

a) usurping Śrīla Prabhupāda’s position as ISKCON’s *dikṣā* guru, which MG and others have done, and

b) attempting to supersede his books (see article on page 3)

– the guru hoaxers now even wish to impinge on Śrīla Prabhupāda’s sole Founder status!

GBC Admits IRM Guidance Required

In *BTP* 51, we highlighted the continued minimisation of Śrīla Prabhupāda by ISKCON's gurus and GBCs, due to them using the honorific title "His Divine Grace" for themselves (please see the article "Taking Credit for Śrīla Prabhupāda's Work"). This is in spite of the fact that the GBC itself banned the title in 1999 for use by anyone other than Śrīla Prabhupāda.

After reading this article, a *BTP* reader decided to ask the GBC to intervene. He presented evidence to them of the personal use of this title by **HH Bhakti Charu Swami ("BCS")** – the most persistent and egregious offender in this regard. In response, the GBC corresponding secretary, **Ānanda Tīrtha Dāsa ("ATD")**, forwarded the following reply from BCS:

"Thanks for reminding me about the inappropriate way some have addressed me during that occasion. I am sending this email to the managers of Ujjain so that they inform the devotees about the proper etiquette, and make sure that such a thing never occurs in the future."
(BCS reply in email from ATD, 30/9/16)

The "occasion" BCS refers to here is his 2016 *Vyāsa-pūjā* ceremony wherein his *Vyāsa-pūjā* book contained references to him being addressed as "His Divine Grace". To say that BCS's response is disingenuous would be putting it mildly. BCS claims that he needed to be "reminded" about how others had addressed him in this book. However, as we have previously documented, BCS himself promotes the use of this title, by specifically asking for letters of glorification of himself using the forbidden "His Divine Grace" title to be shared with all his followers. Here is one such example:

"Guru Mahārāja [BCS] asks to me to post my 'Thank You' letter related to his recent preaching tour in Europe. [...] 'Still a word Guru Mahārāja to sincerely thank Your Divine Grace so much for all the indescribable association.'" [Letter continues on in similar vein, with many "Divine Graces".]

(BCS *Iṣṭagoṣṭhi*, 10/8/11)

Thus, not only is BCS fully aware of how he is addressed by his followers, but he has promoted such use.

As part of his reply quoted in the mail from ATD, BCS also supplies the following message from one of his disciples:

"We sincerely apologize for our mistake regarding using the term "His Divine Grace" for H.H. Bhakti Charu Swami Mahārāja for his *Vyāsa-pūjā* Book. We assure you that this was completely unintentional and the term got missed out from the attention of editors."

This statement was invented to try and distance BCS from the serious offense that had been committed. Because the same *Vyāsa-pūjā* book had printed, at the front of the book, the term "His Divine Grace" as part of the very *praṇāṁ-mantra* that is offered to BCS by every one of his disciples. And the term "His Divine Grace" has been used for BCS in his previous *Vyāsa-pūjā* books as well. Thus, the use of "His Divine Grace" was very much *intentional*, and was "missed" only because it was not considered incorrect to begin with.

The mail from ATD ends by stating:

"If you know of other such breaches, kindly let me know for similar follow up. Naturally the EC and GBC can only correct such situations when made aware of them."

Hence:

a) The GBC issues a resolution in 1999.

b) This is continually violated for many years by one of its own GBC members.

c) The GBC, however, was not only unaware of this, but states that it needs to be made aware of any future deviations by a *BTP* reader, who in turn is being made aware by the IRM!

Therefore:

i) Not only is the GBC unable to do its job of managing ISKCON and making sure its own resolutions are followed;

ii) But the GBC is also admitting that it needs the IRM to do its job for it, by telling it what its own members are up to!

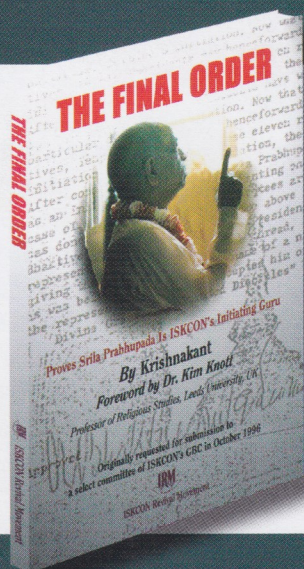
Thus, the GBC itself is admitting why the IRM is very much required.

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With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK